

#6  
A  
SERMON

Preached at the  
ASSIZES

Held at *Dorchester* in the County of  
*Dorset*, upon the fourth day of *March* in the year  
of our Lord 1669.

By JOHN STRAIGHT.

Master of Arts, sometimes a Member of Queens  
Colledge in *Cambridge*, now Vicar of *Stourepain* in  
the County of *Dorset*, and Chaplain to the right Re-  
verend Father in God, *John* late Lord Bishop  
of *Sarum*.

CONTAINING

The Metaphorical description of a sincere Christian:

1. By his care and providence.
2. By his pains and industry.
3. By his wisdom and discretion.
4. By the ensuing perils and dangers.
5. By the invalidity of all perills and dangers.
6. By the cause and reason of this firm validity.

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*Non dormientibus provenit Regnum celorum, nec otio & desi-  
dia torpentibus Beatitudo eternitatis repromittitur, Leo.*

*For we are his workmanship created in Christ Jesus unto good  
works: which God hath ordained that we should walk  
in them, Eph. 2. 10.*

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TO THE  
Right Worshipful  
**ROBERT BARKER Esq;**  
High Sheriffe of the County of Dorset.

SIR,



Although I have often experimented the infallibility of that Adage (veritas odium parit) yet I cannot account it fit that truth should be concealed, nor clanculary crowded up into a corner: The truth therefore is this, (you know it Sir, and I am willing that others should be made acquainted with it also) that I was very unwilling to undertake to Preach at the Assizes for you: You must needs acknowledge the many arguments I used to excuse myself from it: As First, my age being now past my Ninth and great Climaterical: Secondly, the crasiness of my body, Thirdly, my frequent distempers, both of the vellicating Stone and torturing Gout, all which were not only great impediments to my due preparation for such a service, but might have taken me off and utterly disinabled me to do it at the destined time for it. But none of these (to make use of Terence his phrase) could causam dicere with you: No nor could all these together prevail to pass by me, and perswade you to pitch upon another more fit for that employment. And now since that is past you have proceeded to another postulate, viz. to request and that not barely, petere, but expetere, the publication of those my poor and weak indeavours; you continue pressing of me to be in the press again. Give me leave Sir to expostulate with you a little with the Poet:

Proper,

Quid me scribendi tam vastum mittis in equor?  
Non sunt apta mæ grandia vela rati.

I must also tell you further Sir, that I had even almost protested against Printing in such times as these are, in which

Exod. 25. 4, 5.

that ingenious invention is so much abused with contentions and useles, I might add pernicious and seditious Pamphlets. But seeing your importunity will not receive a modest denial, I have now therefore thus farre yielded to your request, that after a serious scanning of these my rude notes (if they happen to gain the favour of an Imprimantur) they then should be published to the perusal of others. And then Sir, if after their pass they chance to meet with the whip of some censorious dispositions (of which sort of people the world is now too full) who will perhaps say that these thing are too mean for this ripe and exquisite Age, I for my part shall acknowledge them to be so, and you must bare the blame who have forced them from me: Yet withal let me desire such to consider, that at the building of Solomons Temple, there was room as well for the burden bearers as for other more curious Artificers; and at the making of the Tabernacle, not only the bringers of blew Silk and Purple and Scarlet, but even the poorest which brought but Goats hair and Rams Skins were accepted. However it happen, this is my comfort, that they that know my reservedness, will acquit me from popularity and seeking myself abroad, and will not brand me with that busie humour by which too many in this scribling age, have even made the times to surfeit with their needless papers. Sir, I have now but two things more to say, The one of which is to you, and the other is for you. That which I have to say to you is this, That if this my Sermon shall afford any good either to your self, or to any other truly fearing God, I shall not then repent my giving way to the granting of your desires by my thus imparting it to pullick view. The other thing is a Supplication for you, that the God of goodness would perpetuate your present happiness here in this world, and crown you with everlasting happiness hereafter in the World to come, and this is the hearty prayers of him who is.

S I R, Your nearly related and

humbly devoted Servant,

John Straight.



# To the Indulgent READERS.

**B**enevolent friends, it were but lost labour to tell you why I gave way to the Printing of this Sermon: I have said enough of that before, and shall not now nauseate you with a crambe. You see what importunity can do, even with those of the most private and retired dispositions I must now acquaint you that I expect not to escape the lash of censure, as having had some experience thereof, by the printing of a former Sermon upon a just occasion mentioned in the Epistle to the Reader: When I was by some malevolent spirits stigmatized with the title of a vain-glorious person for it: As if an affectation of publick notice had only put me upon the publication of those mean conceptions, when as the Lord knows how conscious I was, and yet am of my own weakness and defects. But there is I see, a spirit of pride and bitterness in too many, qui vel non intelligendo reprehendunt, vel reprehendendo non intelligunt as Saint Austin speaks. And to such ignorant uncharitable censurers I wish either a more sound judgment, or a more sober affection. The desire to disgrace another certainly cannot spring from a good root. Cupio si fieri potest propitiis auribus quid sentiam dicere, si minus dicam & iratis as sometime Seneca said. I am contented to receive a scarre from Zoilus, so as some others may escape a wound, having learned in some measure from the blessed Apostle to go through all reports. Male autem de te opinantur homines sed Mali, saith Seneca, Moverer, fide me Marius, si Cato si Lelius sapiens, si alter Cato, si Scipiones duo ista loquerentur moverer, si hoc iudicio facerent, quod nunc morbo faciunt. I only add Martials quip to such

Saint Aug.

Seneca.

Seneca.

*Mar. Epigr.*  
*l. II, Epigr.*  
93.

*such kind of carping back-biters and Procrustean Tyrants, and so dismiss them. Mentitur qui te vitiosum Zoile dixit; non vitiosus homo es, Zoile, sed Vitium. And thus returning to the moderate, unprejudiced and candid Readers hereof, to whose considerate and prudent inspection and revising I commit it, desiring that they may rather see more than they expect, than look for more than they find in it. And if then after their perusal they acquire any emolument, either of delight to please their fancy, or of wholesome instruction to regulate their conversation, let them bless God, thank the High Sheriffe of the County of Dorset, and send up a Supplication to Heaven for me, who do unfeignedly desire the truth of Grace in them, and the increase of it also on all the Israel of God, and am*

*Your most humble Servant*  
*in the work of the Ministry*  
**JOHN STRAIGHT.**





A  
SERMON

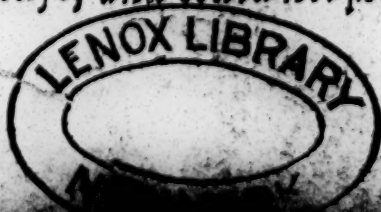
Preached at the Assizes held at *Dorchester* in the  
County of *Dorset*, March the 4th 1669.

Luke 6. 48.

*He is like a man that built an house and digged deep  
and laid the foundation on a rock, and when the  
waters arose the floods beat upon that house and  
could not shake it, for it was founded on a Rock.*

**S**aint Paul travelling from *Malta* to *Rome* sailed Act. 28. 11.  
in a Ship of *Alexandria* whose badge (by which  
Ships are usually discerned one from another)  
was *Castor* and *Pollux*. Gods Children are travel-  
ling hence to Heaven, and sailing through the  
turbulent waves of this troublesome World, to the tran-  
quil Haven of eternal happiness; though not in a Ship  
of *Alexandria*, yet in the bark of their bodies; their badg to  
discry them from hypocritical time-servers, and cog-  
nizance to discover them from such as call Christ Lord,  
Lord, but do not the things that he speaks, is not *Castor*  
and *Polux*, but he that heareth my word and doth the same,  
he is like a man that built a house, and digged deep and laid  
the foundation on a Rock, and when the waters arose, the  
floods beat upon that house, and could not shake it, for it was  
founded on a Rock.

The



## A Sermon Preached at the

The words (you see) are the cognizance of a sincere Christian, the very badge of a true beleiver, Metaphorically deciphered out unto your view by these six subsequent things

First, by his care and providence, in building him a house.

Secondly, by his pains and industry in digging deep.

Thirdly, by his wisdom and discretion, in laying his foundation on a Rock.

Fourthly, by the ensuing perils and dangers, in the rising of the waters and beating of the flood.

Fifthly, by the invalidity and weakness of those perils and dangers, in that they could not shake it.

Sixthly and lastly, by the cause and reason of its firm validity, *for it was founded on a Rock. He is like a man which* &c.

A sound and sincere Christian, is first described by his care and providence in building him a house, *He is like a man which built an house.* I find in Scripture four kinds of Builders. First, God himself. Secondly, Gods Ministers. Thirdly, one building up another. And Fourthly, every particular Christian building up himself.

The first kind of Builder is God himself: So the Psalmist; *except the Lord build the house, their labour is but lost that built it.*

Psalm. 127. 1.

1 Cor. 6. 19.

Isa. 30. 33.

2 Cor. 5. 1.

Now God he builds four sorts of houses. As First, a house of his providence, to wit, the great and glorious fabrick of this Universe, *The Heavens declare the glory of God, and the firmament sheweth his handy work.* Secondly, a house of his spirit. *Know ye not that your bodies are the Temples of the Holy Ghost which is in you,* so the Apostle. Thirdly, a house of correction for those that are incorrigible. *Topbet* is ordained of old, saith the Prophet *Isaiah.* Fourthly and lastly, a white-Hall, a Star-Chamber, a house of glory, *not made with hands, but eternal in the Heavens,* so Saint Paul. Let the house of Gods providence banish distrust, and teach us thankfulness. Let the house of his Spirit, bridle our



our carnal concupiscence, and induce us to consecrate our bodies a living sacrifice holy, acceptable unto God. Rom. 12. 1. Let his house of correction make us tremble at sin, and move us to newness of life. And lastly, let his house of glory instruct us to wean and withdraw our affections from the transitory things of this present World, and Phil. 1. 23. persuade us to a longing with Saint Paul, to be dissolved and to be with Christ which is best of all. And this of the first kind of Builders.

2. Gods Ministers are a second kind of Builders. For behold this day have I set thee over the Nations, and over the Kingdoms to pluck up, and to root out, to destroy and to throw down, to build and to plant, its God own commission to the Prophet Jeremiab. Now these they build three manner of wayes: *Verbo, Vita & Precibus*. By Preaching, by Practising, and by Praying. Jer. 1. 10.

First, By preaching, Peter lovest thou me? feed my Lambs. Joh 21. 17. Phil 3. 17.

Secondly, by practising. Brethren be followers of me, and look on them which walk so as you have us for an example.

Thirdly, by praying. For this cause we cease not to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding, to St Paul. Cor. 1. 9.

3. A Third kind of Builder, is one building up another: Wherefore exhort one another, and edifie one another even as ye do, so the Apostle. Jonathan must build up David, and David Jonathan. Brethren if a man be suddenly taken in any offence, ye which are spiritual restore such a one with the spirit of meekness; the word in the Original is *revertigere* build him up by putting him in joyne again. 1 Thes. 5. 11. Gal. 6. 1.

4. The Fourth and last kind of Builder, is every particular Christian building up himself. So Saint Paul in his

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Bonav.

General-Epistle. But Beloved edifie your selves in your most holy faith. And this is he that heareth the word of God and doth it: This is he whose foundation is faith, and whose house is good works. *Similis est hic edificans domum per profectum virtutum*, so Bonaventure; this is he which is like a man that built an house.

Luk. 8. 15.

Obs. Gods Children they are not careless hearers but careful builders: Their Religion rests not in the ear, rowles not in the eye. floates not on the tongue, nor in a word doth it only consist in the bare shew of outward holiness; No, no, its foundation remains in the heart, and its rootes in the inner man: *They hear the word and keep it, and bring forth fruit with patience*, so our Saviour tells us; they seek not so much to seem, as indeed to be religious; they are therefore builders not of slight or superficial booties, but of solid and substantial buildings; *ὁμοῦς ἐστὶν αὐτῷ οἰκοδομῶντι τὸ ἐν καρδίᾳ*, He is like a man that built an house. *Qui verbis Christi obedit spirituales domum, secretumq; mentis thalamum, vel virtutum, edificati-*

Dyonis.  
Cartusi.

*enem, honorumq; virtutum nexum fundat* so Dyonisius Cartusianus. He that yields prompt obedience to Christs commands builds himself a spiritual house, a secret Cabinet of his mind, a building of vertues, and a close compacted tement of good deeds. Good works beloved they are the structure of every Christian builder, the inseparable companions of every true beleiver. This is a true saying saith Saint Paul, *and these things I will that thou shouldest affirm, that they which have beleived God, might be careful to shew forth good works*. Faith must be shewed by good works: For as the body without the spirit is dead, even so, Faith without works is dead also Saint James.

Tit. 3. 8.

James 2. 18.

Faith therefore though it be the foundation of good works and evidence of things not seen, yet it is nothing worth if works be wanting, nor can it justifie any man before God, unless by good works it self, be justified before men. Was not Abraham our Father justified through good works, saith Saint James, when he offered Isaac his Son upon the Altar that is, was he not by his works known and

James 2. 21.



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and found to be justified? Did not *Jobs* works thus manifest his faith? Who was no less than eyes to the blind, feet to the lame and a piteous Father to the distressed poor, as he testifies of himself. Yea as possible it is to separate light from its fountain the Sun, as good works from saving faith the mother.

Job 29 15, 16.  
Tit. 1. 16.

Use 1. What then shall we think of all those that have only a form of Godliness denying the power thereof: Such as profess that they know God & yet by works deny him, and are abominable and disobedient, and to every good work even reprobates, as St Paul speaks of them to *Titus*. Surely beloved these though perhaps they may account themselves in the number of Gods faithful builders, yet are they indeed no better than *Babel* builders, building to themselves nothing else but aerial Castles of sad and sempiternal confusion; clouds they are without water carried about of windes, corrupt trees without fruit twice dead, and pluckt up by the roots, wandering Stars to whom is reserved the blackness of darkness for evermore, so *Jude* in his general Epistle verse 21. *Serpit hodie putrida tabes hypocrisis per omne corpus Ecclesiae & quo tolerantius eo desperatius, eoq; periculosius quo communius*. The corrupt consumption of counterfeiting hypocrisie creeps at this day through the whole body of the Church, which is so much the more desperate, so much the more dangerous, by how much the more indured, by how much the more common 'twas the complaint of good Saint *Bernard* in his time, and I would to God there were not as great need at this time for me to make it mine; for do no not all, or at least, most of all, slighting sincerity, content themselves with the bare shew and formality of Religion? Nay, which is worse, is not religion commonly made a cloak to palliate deformed vice, which seldome or never dare shew her self in publick, unless she steal the robes of vertue, and actuate her mischeif with sly hypocrisie: Is not *Pharisaical* avarice now vailed under a pretence of long prayers as sometimes we read it was in our blessed Saviours time? Is not *Herodians* cruelty now co-

Jude verse 11.

Bern.

Math. 23. 14

Math. 2. 8.

vered over with the vizard of holy devotion as heretofore it was with a *ὅπως θεωρηθῶμεν αὐτῷ*, that I may come and worship him? Yes, yes, we are I fear most of us all like whited tombs appearing beautiful outward, but are within full of rottenness: We have fair leaves but foul fruit, good words but no good works, and yet we would be counted in the number of Gods faithful builders too; but let us not, O let us not dear Brethren I beseech you, any longer deceive our selves with a vain conceit of couzening God, who is not mockt like men with shadowes, nor yet mislead like us with outward shews. Let us not think to mask our impiety from his omniscient Majesty under religious pretences, nor yet to muffle our hypocrisie under the garment of zealous devotion. No, no, *Ostensio enim reverentie in ore fallax est, nisi adsit pariter exhibitio obedientie in opere* as Bonaventure

Bonav.

Isa. 29. 13, 14.

Psal. 24. 3, 4.

Isaiab.

Chrys.

well observes; *in vain do they honour God with their lips, whose hearts are farre from him*, so the Prophet and who shall stand in his holy place? 'twas the question of worthy David, and his answer immediately follows, *even he that hath innocent hands and a pure heart, that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour*. Answer me now O dissembling hypocrite (saith Saint Chrysostome) if it be good to appear good, why wilt thou not be, that which thou wouldest fain appear to be? And if it be ill to appear ill, why wilt thou be that which thou wouldst not appear to be? but if it be good to appear good, 'tis than farre better to be good: and if it be ill to appear ill, 'tis farre worse to be ill; be therefore that which thou appearest, or else appear what thou art, so farre Saint Chrysostome. Check now thy self thou vermonger, that with a madding thought thus chafest fleeting shadows: for frivolous it is for thee externally to profess thy self the servant of Christ and yet to wear the devils Livery. In vain it is for thee to acknowledge God to be thy only Lord in publick prayer, and yet to obey in all things the world, the flesh and the devil in thy



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thy private practise : Yea impious it is to be thus the di-  
vils builders in substance and Gods only in shew ; *Non e-*  
*nim in verbis situm est regnum Dei*, for the Kingdome of  
God is not in word saith the Apostle : *Non Auditores sed*  
*factores legis justificabuntur* ; not the hearers but the do-  
ers of the Law shall be justified, so the same Apostle *Quid*  
*vocatis me domine, domine, &c.* Why call ye me Lord, Lord,  
and do not the things that I speak saith our Saviour. Be ye  
therefore doers of the word, and not hearers only deceiving  
your own selves, so Saint James. For not every one that  
saith Lord, Lord, shall enter into the Kingdome of Heaven,  
but he that doth the will of my Father which is in Heaven,  
so likewise our Saviour Christ. Labour not therefore a-  
ny longer (dear Brethren) I beseech you to cover your  
nakedness with the fig-leaves of vain-glorious hypocrisie,  
but now at length indeavour to compass your loyns with  
the girdle of sincerity, that so ye may be found of God,  
not fictitious, but faithful builders, not supine, but in-  
dustrious doers, which is the second thing, by which a  
sound Christian is here described, viz. by his pains and  
industry in digging deep, and cometh next in order to be  
spoken of.

1 Cor. 4. 20.  
Rom. 2. 13.

Iam. 1. 22.

Math. 7. 21.

*os iungat xj i cadens qui fodit & fodit in altum,*  
*which digged, and digged deep.*

Idleness (beloved) is a cruel stepdame to vertue, and  
want of employment, the most corrupting fly that can  
blow in any humane mind. By this *Egistus* grew adulte-  
rate, by that the *Sodomites* incestuous. He therefore that  
would be a good Christian, he must take pains, he must  
dig deep *Per descensum humilitatis* as *Bonaventure* speaks,  
*Dura pœnitentiæ opera exercendo*, so *Stella* commenting on  
this place. We must not think to go to Heaven with a  
wet finger, 'tis not a Lord have mercy on us will bring  
us thither : No, Beloved, we must be digged, yea and  
deep digged too here in Gods vineyard, before we can  
come to receive our reward : We must weep, we must  
watch, we must pray in the evening, morning and at  
noon-day, and that instantly : We must search the Scri-  
ptures

Ezek. 16. 49.

Bonav.  
Stella.

Menand.

ptures with diligence, read Gods word with delight, and meditate in the same with continuance both day and night. *Non est à terris mollis ad astra via.* The way to Heaven is no easie way, 'tis no going thither in a Feather bed : *μοχθήσας ἐν ἀγῶνι τὴς θεολογίας εὐτυχῆσαι*, if thou wilt be happy thou must labour for it, so *Menander*. Many there are I know who fain would go to Heaven, but loth they are to take the pains : gladly would they enter in at the streight gate that leads to life, but loth they are to strive: yea and willingly would they receive the penny, but loth they are to undergo the labour. *Sed numen non favet otiosis nec pigris, vult enim sua munera ad nos per nostram venire industriam*, so *Plutarch*. The supreme power cares not (saith he) for sluggish and sloathful persons, but will have his gifts come to us through our own industry.

1 Pet. 1. 10.

*Applic.* Away then, away, I say, with that dangerous and diabolical suggestion of Satan; if I am predestinated to salvation, I shall certainly be saved: I'll therefore take neither care nor pains, but live as I list. No, no, beloved our industry must co-opperate with the grace of God inciting us, and diligence must be given to make our calling and election sure, so Saint Peter tells us. For though it be most sure in Gods electing purpose: Yet can no man know the certainty of it, but only by this, viz. by yielding prompt obedience to Gods commandments, by joyning vertue with faith and with vertue knowledge, with knowledge temperance, and with temperance patience, with patience godliness, with godliness brotherly kindness, and with brotherly kindness love: For if these things be among you and abound, they will make you that you neither shall be idle, nor unfruitful in the acknowledging of our Lord Jesus Christ so farre Saint Peter.

2 Pet. 1. 5, 6, 7, 8.

*Use. 2.* Be admonished now therefore O ye fruitless fig-trees as length to bring forth fruit worthy of repentance, and cumber not the ground here in Gods vineyard with barren idleness: Let not your Talent which God hath lent you



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you lye rusting in a napkin, but now imploy it to the best advantage; and if you would be partakers with Gods children in their happy recompence, be you sure then to participate with them in their laborious paines. *Socrates* I remember, reports of one, that quenched his ardent desires of going to see the olympick Games, with the thought of the tedious travaile thither; but farre be this from us beloved: Let not the conceit of a painful passage to eternal happines, deterre any of us from undertaking this so profitable though painful a journey thither, nor drive us with the unjust Steward in the Gospel, to *Luk. 16. 3.* *a quid faciam? fodere non valeo:* to a what shall I do? I cannot dig. No, no, *Nam nullus labor durus, nullum tempus longum videri debet, quo gloria eternitatis acquiritur* as *St Hierom* speaks No labour ought to seem great, no time to be esteemed greivous, by which eternal glory is attained. *Hierom.* There was never good thing easily come by. The Hea-then man could say, that the Gods did sell knowledge for swet; and so may I say, that our God sells Heaven for industry; wherefore my beloved brethren, *work*, yea and dig out your salvation with fear and trembling, fight the good fight, and so run the race of Christianity here, that ye *2 Tim. 4. 7.* may obtain the Crown of immortality hereafter: Be ye stedfast *1 Cor. 9. 24.* and unmoveable, and abundant alway in the work of the Lord *1 Cor. 15. 58.* forasmuch as ye know that your labour is not in vain in the Lord. And thus I pass from this second thing by which a sincere Christian is here described, *viz.* from his paines and industry in digging deep, unto the third, which is his wisdom and discretion, in laying his foundation on a Rock.

*R. i. ἐδωκε θεμέλιον ἐπὶ τῷ πέτρῳ.*  
And laid his foundation on a Rock.

The Papists though perhaps hitherto may seem to appropriate this description to themselves alone, or at the least to challenge a priority in it before us Protestants, and that because they are most beautiful builders in works of merit, most industrious laborers in painful pilgrimages.

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images, yea, and most deep diggers too, even under Parliament houses; yet because they are defective in this third thing, by which a true beleiver is here described, viz. because they want wisdom to lay their foundation on a Rock, they are therefore hence excluded from among the number of Gods faithful and fruitful builders, who do not only build houses and dig deep, but lay their foundation also upon a Rock: *Posuitq; fundamentum supra petram: And laid his foundation on a Rock. Positio est ordo partium in loco*, so the Philosopher: Position is the true ordering of several parts in their proper place; hence therefore after the removal of all impedimental rubbish taken away by our digging deep, immediately here followeth a *positio fundamenti*, a laying a foundation. Which foundation is faith in Christ: for other foundations can no man lay saith the Apostle. Now this foundation of faith must be laid upon a Rock, even upon that spiritual Rock Christ Jesus, as the same Apostle speaks, *Non super petrum, sed super petram*: Not upon Peter, nor yet his successors (the Popes I mean) as the Papists would fain have it meant; but upon that firm, solid and immoveable Rock of Peters confession (*Thou art the Son of the living God*) upon this Rock will I build my Church saith our Saviour: As if he should have said, upon this thy firm confession by which thou dost acknowledge and beleive me to be Christ the Son of the living God, will I build my Church, Flock and Family, and them will I endue by my spirit with the like faith in me. That confession which thou hast made, shall be the foundation of all beleivers, so *Theophylact. Supra Petram edificat, qui supra Christum edificat* so *Stella*, He that buildeth and layeth his foundation on Christ buildeth and layeth it on a Rock.

1 Cor. 3. 11.

1 Cor. 10. 4.

Math. 16. 18

Four reasons I find, why Christ may and that not unfitly be resembled to a Rock:

First, Because a Rock is a sound, firm and stable stone; *Petra enim est rupe penitus immobilis*: on which whosoever buildeth, buildeth most strongly, buildeth most surely. Christ in like manner, is a solid, yea, a corner stone,

stone,



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stone; utterly unmoveable, He that buildeth on him, buildeth most firmly, buildeth most safely, against whom the Gates of Hell cannot prevail. Math 16, 18

Secondly, a rock is a stone, as well of offence as defence; it defendeth and keepeth from ruine that which is built upon it: so likewise doth it offend and break to peices all obstacles, that shall jussle against it. Christ in like manner is a stone of offence as well as defence: as he defendeth and keepeth his Elect that are founded and built upon him from ruine and destruction: So likewise doth he offend and break to peices like potters vessels all wicked and ungodly obstacles, that shall jussle against him, to them is he made a stone to stumble at, and a Rock of offence as Saint Peter speaketh. And that they that jussle against Christ thus, must needs be confounded: hear what our Saviour Christ himself saith; *Whosoever shall fall on this stone he shall be broken, but on whomsoever it shall fall it will dash him to pieces.* 1 Pet. 2. 8

Take heed therefore (beloved) of jussling Christ, either by your contemptuous mocking of his service: or disdainful deriding of his servants, lest the like confusion seaze on you, that sometime fell on *Julian* that jussling Apostata, which constrained him in horreur of heart to confess and to cry out, *Vicisti Galilee, vicisti Galilee.* Math. 21. 44  
Sozom.

Thirdly, A third reason why Christ is resembled unto a Rock, is because that hence did refreshing water sometimes gush out and that in abundance for the miraculous releife of the children of *Israel* in the dry and thirsty wilderness. And *Moses* lift up his hand and with his Rod he smote the Rock twice, and the water came out abundantly. He cleft the Rock in the wilderness, and gave them drink as out of the great depth. He brought floods also out of the stony Rock, so that it gushed out like the Rivers: so the Psalmist. And again, when they were thirsty, they called upon thee and water was given them out of the high Rock, and their thirst was quenched out of the hard stone. Numb. 20. 11  
Ps. 78. 15, 16  
Wisdom 11. 4

C

This,

1 Cor. 10. 4

Ma. 53. 5.

Jo. 4. 14.

Pfal. 46. 1.

As therefore the children of *Israel* in their dry necessities quenched their souls with the sweet streams that issued out of that typical Rock in the wilderness: So let us beloved, in all our dry dolours and thirsty distresses, run unto this Rock of Christ, refresh our parched souls with the living fountains of his holy Gospel, and quench our thirsty hearts with the most comfortable waters of his evangelical promise.

Fourthly and Lastly, Christ is resembled to a Rock; because a Rock is a receptacle for innocent Doves to preserve them in safety from the piercing claws of devouring Birds; so likewise is our Saviour Christ a receptacle for all faithful, simple, meek, harmless, Dove-like Christians, to defend them from the raging malice of all the malignant Kites of the World that would devour them; he, he is the Rock of our salvation, and present help in trouble. A Rock (beloved) beyond the reach of all, though never so malevolent adversaries, in whose cliffs the Dove like-Christian abides most safely, on which he builds most surely: *Statuitq; fundamentum super petram,*  
And laid his foundation on a Rock.

*Obs.* It is then you see the duty of every good Christian not to build on merits, but to lay their foundation on a Rock : not to trust confidently in their own deserts, but to rely faithfully on Christs deservings. The Father of



# Affixes held at Dorchester.

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of the faithful built not on merrits, *But laid his foundation* Gen. 15. 6  
*on a Rock: For Abraham belived in God, and that was*  
*accounted to him for righteousness.* Behold, he that lift-  
 eth up himself, his minde is not upright in him, but the Habac. 2. 4.  
 just shall live by his faith. To trust then in our selves,  
 or in any worldly thing besides, is never to be at quiet:  
 The onely rest is to rely upon God by faith (for being ju-  
 stified by faith we have peace with God, through Jesus Rom 5. 1.  
 Christ our Lord.

The reason of the point, or cause why Gods children  
 ought not to rely on good works is evident; For by faith 2 Cor. 1. 24  
 ye stand saith the Apostle. And again, We know that a Gal. 2. 16  
 man is not justified by the works of the Law, but by the faith  
 of Jesus Christ, so the same Apostle. Be it known unto you  
 therefore men and brethren, that through this man is preach-  
 ed unto you the forgiveness of sins, and from all things which  
 ye could not be justified by the Law of Moses, by him eve-  
 ry one that beleiveth is justified, so Saint Paul. Act. 13. 38, 39

Good reason therefore have we, to distrust our selves  
 and to disclaim our own righteousness, seeing that in us  
 there dwelleth no good thing; seeing we are all gone out  
 of the way, and that there is none that doth good, no not Rom. 7. 18  
 one: In a word, seeing that we have all been as an un- Psal. 14. 3  
 clean thing, and all our righteousness as filthy cloutes. Isa. 64. 6.  
 And great reason have we to lay the foundation of our  
 faith on the Rock of Christs merrits, who of God is made  
 unto us wisdom, sanctification, righteousness and redempti-  
 on as Saint Paul expressly telleth us. 1 Cor. 1. 30

*Applic.* How grossely then do they erre, that forsaking  
 this Rock, fasten their foundation chiefly on the fickle  
 sand of good works, and that as *Firmissimum salutis sue* Maldon in *loc.*  
*fundamentum,* as Maldonat the Jesuite on this place. Rom. 7. 24.  
 Whenas (alass) who knows not how miserable, and how  
 wretched we are in our selves, carrying alwayes about  
 us, no less than a body of death, from which with the  
 Apostle we may well cry out, *who shall deliver us? If*  
 C 2 therefore

Job 9. 10.

therefore I would justifie my self (saith Job) mine own mouth shall condemn me, if I would be perfect, he shall judge me wicked. And again, If God found no steadfastness in his servants, but layed folly upon his Angels, how much more in them that dwell in houses of clay, whose foundation is in

Job 4. 18, 19

the dust? Well therefore may we pray, even the best of us all, with holy David, *Ne intres in iudicium domine, Enter not into judgment O Lord with thy servant, for in thy*

Psalm. 143. 2.

sight shall no man living be justified. For indeed (beloved) the most perfect keeping of the Law, and the exactest observation of Gods commandments that can in this life,

Luke 17. 10

by any be performed, deserveth in it self, no reward, nor can it of it self profit us to justification; for when we have done all those things which are commanded, our Saviour Christ himself, hath yet wished us to confess, that we are still *but unprofitable servants*. And if unprofitable

Ber. Ser. 52

then, when we have done all that is commanded us, seeing we have done no more than was our duty to do; how much more unprofitable, how much more undeserving are our weak endeavours, which come so short of fulfilling the least commandment? Hence Saint Bernard, *Hoc totum hominis meritum, si totam spem suam ponat in eo qui totum saluum fecit: sufficit ad meritum scire, quod non sufficiant merita*. This is the whole merit of

Eph. 2. 8.

man, if he put his whole confidence in him that saved him: it is merit enough to know, that merits are not available. For grace ye are saved through faith (saith the Apostle) and that not of your selves it is the gift of God, not of works, lest any man should boast himself. Hence Saint

Saint Aug.

Augustin, *Quisquis tibi enumerat vera merita sua, quid tibi enumerat nisi munera tua?* Whosoever numbrell, or reckoneth up his merits unto thee: what doth he number or recount to thee, but thy gifts unto him?

Let Papistical merit mongers therefore (if they will) brag still of the condignity, and boast yet of the congruity of their good works; we with the Apostle, will through the spirit, wait for the hope of righteousness through faith.



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faith. Let them I say, go if they please, unto the Almighty clad in the polluted garments of their own righteousness, with a *Da mihi quod merui*: We like true Israelites, will expect our heavenly fathers blessing in the perfumed garments of our elder brother: In a word let them (if they will) like superficial Carpenters content themselves with specious structures, on sandy foundations, we like substantial Builders, will comfort our selves with solid erections on sure foundations, *Profectio stulti sunt, qui tantum edificant splendide, & non utiliter: Et stulti sunt qui sibi satisfactum putant, si solum numerentur, inter* *Hofin.* *Electos, etiamsi non numerentur cum electis, so Hofmister.* Truly (saith he) they are fooles who build only for shew and not for profit, and they are fooles that think it enough for themselves to be accounted here of the Elect, although hereafter for want of a good foundation, they be not numbred with the Elect. It is the root (beloved) that susteines the tree, and the foundation that supports the building. *Structura quamvis exterius magnifica sit, & altitudine excellens, firma tamen non erit nisi solido firmoq; nitatur fundamento, so Stella.* The building (saith he) be it never so sumptuous; never so stately, never so lofty, yet will it not be stable, unless it be grounded on some solid and firm foundation. Our spiritual building in like manner, be it never so specious, be it never so glorious to the eye of the world, yet will it not be permanent, except it be grounded on a firm foundation: unless its foundation be laid upon a Rock: *Statuitq; fundamentum supra petram: And laid his foundation on a Rock;* *1 Tim. 6. 12, 19*

Dig not, O dig not then to your selves any longer broken cisterns that will hold no water, build no longer on sandy foundations, that will withstand no weather, *but fight the good fight, and lay the good foundation,* that when the waters do arise, and the floods do beat upon your buildings, they may not shake them: which is the fourth thing by which a sincere Christian is in my Text described: Namely by the perils and dangers immediately

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ately ensuing his discretion in laying his foundation on a Rock, and comes now next in order to be spoken of.

*And when the waters arose the flood beat upon that House.*

A true Christian can no sooner be built upon the Rock, but he must instantly look for storms of affliction; a true convert can no sooner be ingrafted into Christ, but he must suddenly expect to undergo the Cross: Gods Elect children can no sooner lay their foundation on this Rock of Christ, but presently the bitter waters of distasteful afflictions will arise, yea, and the sorrowful floods of horrid tentations will beat upon their buildings. Is Saint Paul built upon this Rock? He shall have a thorn in the flesh, a messenger of Satan to buffet him. Is David a man after Gods own heart? He shall be much perplexed with many miseries. Is Job an upright man in the Land of Uz, He shall suffer many afflictions. In a word, as Paul when he came to Macedonia, so we, even every one of us, so soon as we look towards Jerusalem which is above; so soon as we make a conscience of sin, we shall be troubled on every side: fightings without and terrours within: fightings without with open and professed enemies to the truth, and fears within from false brethren, fighting without by the continual assaults of outward tentations, and fears within by spiritual derelictions, and conflicts with despair.

2 Cor. 12. 7.  
Psal. 102. 3, 4.  
5, 6.  
John 6. 4. 7

2 Cor. 7. 5

P rosp er,

*Nunquam bella bonis, nunquam dissidia cessant.*

*Et quocum certet, mens pia semper habet.*

With wars intestine are the godly alwayes prest,  
And pious minds with something do contest.

To such conflicts and assaults the dearest of Gods children are subject in this their pilgrimage here, and if you would have a reason for it, it is evidently this, viz. because they are now become the devils open enemies, they must



must therefore look to be assaulted, both by stratagems and violence. The devil like a cunning fowler, spreads his nets, for them only that are out of his clutches, not for them that are in his own custody. No Prince maketh warre with his Loyal Subjects. The wicked are as sure as temptation can make them: to them therefore he speaks as freindly as *Holofernes* sometime did to *Judeth*: *Fear not in thine heart, for I never hurt any that would serve Nebuchadnezzar the King of all the earth; so he also, I never molest any that are content to serve me, the Prince of the present world, as he is termed, Jo. 14. 30.*

Q But why may some man say, doth God permit the waters of affliction to arise, and the floods of temptations thus to beat upon his childrens buildings?

A. Truly beloved the reasons for it are many, but I will satisfie my self, and I hope content you also with these three following.

First, God suffereth the waters of affliction thus to arise against his own children, that he might the better manifest his anger against sin, that all may take notice if he spare not his own children, but and if judgment begin at their houses, what the wicked may, nay what they must expect, and where the ungodly shall think to appear.

Secondly, Therefore doth God permit the floods of temptations to beat upon his childrens buildings, that he might thereby manifest unto the world the fidelity of his chosen; now I know, saith God to *Abraham*, that thou fearest God. Not that God was ignorant of this before his bitter tryal of him, by commanding him to sacrifice his only Son, but that by this fact of his, he might make known that his obedience unto others. God by this extraordinary act of self-denyal, made *Abrahams* faith and obedience manifest to others. Not unfitly therefore are Gods children likened to spices, whose odoriferous favour is then strongest smelt, when they are soundliest

Saint. Greg.

soundliest pounded. *Virtus per quietem se exercuit in Job, sed virtutis opinio commota per flagella fragrav* saith Saint Gregory.

Psal. 119. 57.

Greg. in Mor.

1 Sam. 20. 10

Thirdly, and lastly, therefore doth God permit both the waters of affliction to arise, and the floods of temptation also to beat upon his childrens buildings, that he might preserve them in safety from that great gulf of presumptuous security, and that he might keep them from the stragling by-paths of eternal destruction, who otherwise would be too too apt to start aside, and with David before his affliction to go astray, the best ground untilld soonest runs out into rankest weeds: Such are Gods children, suddenly overgrown with security ere they are aware, unless they be often exercised with Gods plough of affliction. *Electis suis ad se pergentibus dominus hujus mundi iter asperum facit, ne dum quisque vita presentis requie, quasi via amenitate pascitur, magis eam diu pergere, quam citius pervenire delegit: ne dum oblectatur in via, obliviscatur quod desiderabat in patria:* so Saint Gregory. God (saith he) permitreth his childrens pilgrimage here to be very bitter, and extream sharp, least any of them should be so far in love with the pleasantness of the path, as to forget what they so earnestly desired in their country to come. Crosses therefore though in themselves they be bitter arrows, yet are they shot from a loving hand, and therefore become like to Jonathans sometime shot to David, serving only for directing caveats. Apollonius writeth of certain people, that could see nothing in the day, but only in the night. Many Men I am sure, are so blinded in the Sunshining day of prosperity, that they then see nothing belonging to their good, only in the night of misery are their eyes open, and to them *Schola crucis* is converted into *Schola lucis*: which is the third and last cause I mentioned why God permits the waters of affliction to arise, and the floods of sorrows sometimes to beat upon his childrens buildings. From which I pass unto the reasons why afflictions (as I conceive) are here  
and



and elsewhere too in Scripture compared to waters, which are likewise these three following.

First, *Propter confluentiam.* } their confluency.  
 Secondly, *Propter utilitatem.* } For } their utility.  
 Thirdly, *Propter salitudinem.* } } their saltness.

First, I say for their confluency: for as one wave followeth, and falls on the neck of another, even so do afflictions in the righteous pursue each other: One deep calleth another as the Psalmist speaks: They come so thick upon them as stormy waves at sea: a perspicuous *Psal. 42. 7.* example of this we have in *Job* while he was yet speaking (saith the Text) came another; and then while he was yet speaking came another: and again while he was yet speaking came another, &c. We live here beloved in an *Job. 1. 16, 17, 18.* ocean of troubles, wherein we can see no firm Land: One wave falling on the neck of another ere the former have wrought all his spight; mischeifs strive for places as if they feared to lose their roome, if they hastened not: this for their confluency.

Secondly, afflictions are likened to waters in regard of their utility, in respect of their profit; for as the one serves to cleanse the outward, so doth the other serve to purge the inner man. *Dauids* experience shall be a sufficient proof of their utility, in this respect who by them was reduced from his erroneous stragglings, to a constant keeping of Gods commandments. Neither are waters profitable onely for purgation, nor afflictions onely for restoration, but both also for transportation. For as without *Ps. 119. 67.* the benefit of water, we cannot pass into another country as *France, Spain, or Italy*; so neither can we pass from hence to Heaven; without the benefit of affliction: there is no going thither unless we saile through the salt waters of affliction: witness that holy Apostle who constantly averreth, *That we must through many afflictions enter in to the Kingdome of God.* But happy beloved, yea thrice *Acts 14. 22.* hap-  
 D

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happy are those mishaps that make a way to a greater perfection : and this for their utility.

Thirdly and lastly, afflictions are resembled to waters, because of their saltness and harshness to be endured. See water though for curing of the itch and many other things it be very soveraign, yet by reason of its extream saltness it is very unwelcome unto most mens pallates. Afflictions in like manner though they are very wholesome and profitable to heal all spiritual diseases in regenerate men and therefore in one place especially commended by the Apostle for the curing of itching eares. Yet are they allso salt and harsh, very distastful and wondrous difficult to be endured even of the very best of Gods children ; we need not travail any further for an example of this than to our Saviour Christ himself whose words were these, *Father if it be possible let this cup pass from me.* The way to Heaven beloved, is by the gates of Hell, and like that which *Jonathan* and his Armour-bearer passed, Rocky, Foul and Thorny. No sooner do the waters arise, but presently the Floods do beat upon the house ; *And when the waters arose, the flood beat upon that house.*

2 Tim. 4. 3.

Math. 26. 39.

1 Sam. 14. 13.

A threefold Flood I find that beateth upon all Gods childrens houses.

First, A Flood of sin.

Secondly, A Flood of sorrow, and

Thirdly, A Flood of godly anger.

Psal. 51. 3.

Rom. 7. 24.

First, A Flood of sin : *I know my iniquities* (saith David) *and my sin is ever before me, And O wretched man that I am* (saith Saint Paul) *who shall deliver me from this body of death ?* There is a Flood of sin.

Rom. 9. 1.

Secondly, A Flood of sorrow : *I say the truth in Christ, I lye not, my Conscience bearing me witness in the holy Ghost, that I have great heaviness and continual sorrow in my heart :* So the same Apostle, These two like Hypocra-



tes twins, go alwayes hand in hand ; there was never sin without sorrow, nor ever sorrow without sin. All dishonest actions, are but earnestis laid down for succeeding sorrows.

Thirdly, the third kinde of flood that beateth on Gods childrens houses is the flood of Gods anger : And of this the Prophet *David* complaineth thus : *Thine indignation* Psal 88. 8. *lyeth hard upon me, and thou hast vexed me with all thy storms.* This flood of Gods fury hath much beaten upon us, and that for many yeares together. You cannot forget that fearful flood of civil war and intestine dissensions Jer. 48. 12. amongst us : *When God sent unto us* (as he did unto *Mo-* 2 Sam. 21. 17. *ab*) *such as emptyed our vessels and brake our bottles, and quenched (for a time) the light of our Israel.* You must needs remember the next flood of forraine War at Sea, that beat so sorely against our buildings. You cannot forget the next flood of Plague and Pestilence that swept away so many thousands. And to name no more at present, you must needs remember that fiery flood of Gods fury : *Flu-* Dan. 7. 9, 10. *vius igneus rapidusq;* as the Prophet *Daniel* expresseth and renders it, shewing the inevitable and consuming force of Gods Judgments. You cannot I say, forget that fiery flood that but lately beat down so many stately buildings in the Metropolitan City of this Kingdome. Well, what good effect have all these floods produced in us all this while ? What amendment is there in the rich ? What reformation is there in the poor ? Alas, alas, but small I fear : For who doth not see what a deluge of prophaness and impiety doth yet overflow the Land ? Are not Gods good creatures too too much still abused in surfeiting and drunkenness ? in rioting and wantonness, in strife and envying ? Are not people still as prophane, still as irreligious, still as ungodly, still as sinful as ever ? Lay it to heart beloved, and know, that the Lord hath more floods to power forth upon us, if these prevail not to reform us.

Applic. to the  
Judg.

Give me leave, now, (my Lord) first to address my self to your Lordship, for the begging of your assistance, to prevent the future floods of Gods anger from falling on us, and that by your impartial distribution of Justice; you are set in Gods place, you are to walk in Gods path, and to be a follower of him, who is no prosopoleptick, *with whom there is no respect of persons.* Let me (I beseech you) move you to that which you both know, and I presume are ready to put in practise also; you know the saying of the Poet.

Rom. 2. 11.

*Qui rogat ut facias, quod jam facis, ipse rogando  
Laudat, & hortatu comprobat acta suo.*

2 Chr. 19. 6.

I shall only add good *Jehosaphats* caveat to the Judges in his time, which is this; *Take heed what ye do, for ye execute not the Judgment of man, but of the Lord, and he will be with you in the cause and Judgment,* that is, he will be with you, to preserve you if you do justly, or else he will be with you, to punish you, if you do the contrary.

To the Sheriff

Ezek. 17. 18,  
19. and Mat.  
5. 33.

Next a word to you Mr. Sheriff, for your assistance also to prevent the future floods of Gods anger from falling on us; and to this end let me request you Sir to know your place, and to consider your oath, look to your under officers that they abuse not poor men with exactions, nor the Country with exorbitancies.

To the Justices.

Next I turn to you (much honoured Justices and Gentlemen) let me I beseech you, crave your assistances also herein; which that you may the better afford, I pray be pleased to call to mind your several oathes, remember to what you are sworn, and be not remiss, nor negligent in the performance of them. You have good Law and Authority to punish swearing, whoring, drunkenness, prophanation of the Lords day, and other enormities: Oh have a zeal for the due execution of such good Laws. When any come to you for justice against such offences,  
put



put them not off with *Gallio* that deputy of *Acbaia*, who would be judge of no such matters. Gentlemen you are called (*Sheilds*) *Ps. 47 9. The Sheilds of the earth belong unto God*, saith the *Psalmist*. Your place is to stand between God and the people, and by your timely censuring and punishing of known sins, to prevent the floods of publick plagues from flowing in upon the Land wherein ye live. You are termed also (*Healers*) *Would God you would go to the quick, and heal our breaches in the causes thereof.* Town and Country are sick of separation, and swarm with scismatics, that in things but ceremonial pcevishly spurn at the grave authority of the Church; and out of a needless nicety are thieves to themselves of those benefits which God hath allowed them, Good Laws there are to reclaim them, to suppress their Conventicles, to restrain their seditious spirits, but there is but little or no execution of them; *Gallio* careth not for these things. Gentlemen, it is not material how good a mans will be, if the executors, who are put in trust, do not perform it. The Laws I may call Gods will, and the will of his vicegerent (the King) it is no matter how good they be, if those who appointed executors, neglect to put them in execution. In this case they are no better then scarecrows, which being set up in the fields by Husbandmen to keep away birds, at the first view are somewhat terrible to the fowles, but after a while seeing them still in the same place, and doing nothing, they make bold with them and sit on their heads, yea and worse then that too. So beloved, the Laws though never so dreadful at first if they be not duely executed by them that are in place to do it, they grow in contempt, and give occasion to refractory spirits to go on with boldness in their perverse and wilful wayes. You may take this from *Solomon*, who well observed it, and tells you, *That where sentence is not executed speedily against an evil work, the hearts of the sons of men, are fully set in them to do evil. Where Justice is delayed, there sin reigneth.* And will not this bring a flood upon us think you in the end, if not timely prevented?

Acts 18. 15.

ed? Liberty hath lost us many already, and will lose us more yet if it be not looked to in time, Gentlemen.

Rom. 16. 3.

In the name of God therefore let me implore your helps: *O men of Israel help!* Be you I beseech you *Priscilla's* and *Aquila's*, *helpers in Christ Jesus*: So shall ye be *Epinetusses* too, even praise worthy for it: So shall ye be *Portæ & introitus aliorum*, as Saint *Chrysostome* well observes on *Rom. 16. 5.* so shall ye be Ports, Gates, good passages, and safety inlets to many poor souls, that else might perish through peevish self-willedness. Oh beloved, that you would be of good *Josiahs* temper to take away the abomination of stubborn separation, from all that are under your several jurisdictions! That you would do as he did, *Even compel them to serve the Lord their God, in the unity and uniformity of his divine worship.* Smite a scorner, and the simple will beware, saith Solomon. And that man that will do presumptuously, not hearkning unto the Priest that standeth before the Lord thy God to minister there, or unto the Judge, that man shall dye, and thou shalt take away evil from Israel. So all the people shall hear and fear and do no more presumptuously. *Hoc hominum genus* (saith Learned *Paræus* commenting on the first Chapter of the second Epistle to the *Corinthians*) *Auctoritate potius compescendum, quam longis disputationibus refellendum.* And thus (right Worshipful) having (as briefly as I conveniently could) shewn you how you may, and ought to be by your actings, instrumental to prevent the future Floods of Gods anger from flowing in upon us, and in particular of that Flood of Anarchical confusion impending over us: I shall shut up my exhortation to you in the words and charge of that Master of the feast in Saint *Lukes* Gospel. *Go out into the highways and hedges, and compel them to come in, that the houses of God may be filled.*

2 Chron. 34.

33.

Prov. 19. 25.

Deut. 17. 12,  
13.

Luk. 14. 23

To the Law-  
yers,

A word likewise to you Lawyers next (if at least any of you have leisure from your Chamber, to hear a word of Church-struction) let me intreat your helps also to anticipate the future floods of Gods anger from falling on

us;



us; and to this purpose, be pleased I pray to ruminate upon the end of your profession: *ὅτι συνέμεινεν* It is not you know, to sow diffension: It is not to widen differences, neither is it to fill your own coffers, nor yet to shew your ready wits, and voluble tongues in speaking probably of every subject good or bad; no, no, the end of your profession, is to help every man to his right, to cut off strife and contention, and to restore peace and unity in the Common-wealth. Let not your mouthes therefore be corrupted, let them not prove like the Oracle of *Delphos*, of which *Demosthenes* complained in his time, that it did *φιλαργεῖν* speak nothing but what *Philip* who gave it a great fee would have it say. Be not (I beseech you) of the number of *Protagorasses* Scholars, whose profession as *Gellius* tells us) was to teach, *Quanam verborum industria causa infirmior, fieret fortior*: How to make the worse cause seem the better.

To the witnesses and Juries.

I must next direct my speech to you that are to be Witnesses, and to you also that are to be Juries, for your concurrence also to prevent the future floods of Gods anger from falling on us. For this cause, let me admonish you to take heed of your several oathes, consider what you do; beware of bribery: deal uprightly in every case between Jer. 22. 13 man and man, with every man without declining to the right hand, or to the left: *So shall ye sanctifie the name of God, by whom ye do swear to speak truely: and so shall ye sanctifie the name of God, by whom ye swear to deal truely and uprightly.* Deut. 17 11.

Lastly, a word unto all in general, and so an end; let us all (as we tender the good of our precious souls) be perswaded to sanctifie the Lord God in in our hearts: let us every day sum up our accounts with God, and as *Hierome* saith, *Ita edificemus quasi semper victuri, ita vivimus, quasi cras morituri*; Let us so build as if we were to live ever: and let us so live as if we were to dye to morrow. And in so doing, though the waters do arise and swell horribly: yea, and though the floods do exalt themselves and beat upon our buildings, yet they shall not

not shake them : which is the fifth particular by which a sincere Christian is in my text described : namely, by the invalidity of all perils and dangers, in that they could not shake it : which should now come in order to be spoken of ; but I fear I have trespassed too far already upon your patience.

Let us now therefore beg at the hands of God, that he would be pleased to work in the heart of every one of us, a holy desire and a conscionable care, to discharge our several duties in those places which God hath put us. And to this end.

Lord grant, that the words which we have heard with our outward eares, may take deep impression in our hearts, that they may bring forth in us the fruits of such Christian care and providence : The fruits of such sanctified pains and industry : and the fruits of such saving wisdom and discretion, that when the waters do arise, and when the floods do beat upon our buildings, they may not shake them ; and this Lord we most humbly beg at thy merciful hands, for the merits of thy most dear Son, and our most loving Saviour the Lord Jesus Christ : To whom with thee O Father and thy blessed Spirit, be ascribed, as is most due, all Honour and Glory, Power and Dominion, Might and Majesty, the rest of this day and for evermore. Amen,

**FINIS.**



